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A TRUE AND GENUINE

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OF

ANIMAL ELECTRICITY

AND

MAGNETISM:

CALCULATED TO DETECT AND OVERTHROW

ALL COUNTERFEIT DESCRIPTIONS OF THE SAME;

PUBLISHED

With a View of making the Science universally beneficial to all Ranks of People; and to prevent Persons from giving large Sums of Money for the Knowledge of the Art. The Manner of Treating; the Diseases most likely to be relieved thereby, and and some of the Effects, such as a CRISIS, &c. are briefly mentioned; as also some Hints are given respecting the

TREATMENT OF ABSENT PERSONS.

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GENERAL VIEW

OF

ANIMAL ELECTRICITY

AND

MAGNETISM.

IT is now generally admitted, that there is a plenum, or universal fluid, which occupies all space, and that all bodies moving therein, abound with pores or points of introduction, and interstices to receive and return it; that this fluid consists of fire, light, air, or spirit, which flowing through one body by the currents which issue therefrom to another, as in a magnet, produces that phenomenon we call Animal Magnetism. Now as it is the nature of all fluids to tend to an equilibrium, therefore the efforts which bodies make towards each other produces Animal Electricity. Animal Electricity is no more than the effect produced between two bodies, one of which has more motion than the other; a phenomenon proving that the body which has most motion communicates it to the other, until an equilibrium of motion be established between

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them;

them; with inequality of motion there is Animal Electricity: with equality and reciprocity of motion there is Animal Magnetism. It is the purpose of nature that Animal Electricity should exist only to produce Animal Magnetism; the former ends where the latter begins. The human body may be therefore compared to an electrical machine, the arms the conductors, the fingers the pointers. Hold the fingers of both hands for some time towards the invalid's pericardium, and you will soon perceive all the effects of electricity on the patient: continue the motion till he is filled with the electrical fluid, which will flow with great velocity from your fingers, in proportion as your mental faculties are engaged; this you will soon know by the commotion or crisis he will be put into, if his disorder requires either the one or the other. But if the treatment does not produce either of these, depend upon it his restoration will be very soon brought about without them.

This *science* has been kept hid and concealed from the multitude, and great sums have been given for the knowledge of it: but I can assure the public, that it is as fairly laid open in the following little treatise as it possibly can be in a few words.

I have had the happiness of being instructed in this wonderful system by a gentleman of the first abilities, and who has treated, many days, more than an hundred a day, and with great success, in many instances. And I was not taught it under any restriction, and therefore can with freedom and pleasure communicate to others what I have received,

ceived, and I doubt not, but any person of even a common capacity, by attending closely to the rules here laid down, may become as useful an operator as those that have paid large sums for their knowledge. But let not those be discouraged who are but beginners, but let them persevere and exert themselves in the practice of it, and they will see, in many instances, such success as will doubtless give them spirits to go on, and encourage them to persist.

If you would wish to treat patients with success observe the following rules or directions,

First. Be as much *abstracted* as possible; put every other thought and idea out of your mind, and seek to enter in, and for a time take possession of the subject, whom you are about to treat.

Second. Let your mind be filled with *affection and benevolence* towards the subject that you are treating. Let all the energy of your soul be fixed on the relief of your patient, and generally success will follow.

Thirdly. Let there be a constant *intention* within you; keep up an idea of the complaint that you wish to remove; be earnestly desirous to give all the assistance in your power towards the relief of the subject. Kindness, pity, constant intention, and compassion, are great promoters of success in this matter. Strange as this may seem, you will find it true, and those who have considered the amazing powers of sympathy and antipathy will easily see it reasonable.

Fourthly. Exert the strong internal faculty of *volition*, or your *will*, towards the subject that you are called to treat; determine to do good to the diseased; and you will find oftentimes a strange connection with those whom you are treating.— This is produced by the incorporation of the atmospheres, and as each body has an atmosphere around it, they have a strange power over each other. And as the principles of this science, are in themselves very powerful, the more they are combined and exerted, the greater will be their force, and the more conspicuous the effects of the treatment will be.

If the power of the mental faculties in men were known, they would be surprized at themselves; but these powers lie hid till they are proved by sensible operations really to exist. It has been frequently observed, that when persons are spoken of they are near, and soon come into sight, and when you think on absent persons, it is often found they are at the same time as earnestly engaged in thinking on you. Many instances of the amazing power of sympathy must have been manifested to all attentive observers. Consider this, and apply it with all your might to the present subject, according to the above directions.

Having explained briefly the principles of this wonderful science, I shall next consider the modes of *treatment*. Different people have different modes; but I need only mention two, as they are enough for our purpose. One is by the science itself without any motion of the hands; this is an
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act of the mind, and the stronger the mental powers are in any operator, and the more they are exerted, the more effectual the treatment will be.

In this method you must be quite abstracted, be absent from all other things; place your thoughts intensely upon the subject on which you would operate. Let the *intention* of your mind be kept to the work as closely as possible, accompanied with the utmost exertions of *volition*, or the strongest powers of your will and affections. Put forth all your internal powers in the most energetic manner. It is astonishing what sensible effects will result from this exertion, even so as sometimes to raise a hand from a table. But the subject upon whom you would make trial, should be one who will make no resistance, nor strive against you.

In whatever case you are called to operate have a proper confidence; and do not be discouraged if your expectations should not be fully answered at first, but persevere, and make frequent trials; for in this, as in every thing else, it is a good rule that *practice makes perfect*, and the more you enter into the spirit of the science, and the more frequently and earnestly you practise it, the more likely you will be to have both confidence and success.

The other method of treating is by using the hands with the science; for both must concur together. The motion of the hands may be useful to keep up the attention of the operator, and give a kind of force to the mind, besides the fingers are a kind of natural conductors, by which the effluvia is conveyed from one body to another; and you will

perceive the complaints of the patients by your fingers, sooner than by any other means.

When you move your hands properly, with full intention, and fervent wishes to do good to the patient, exerting all your faculties to produce the most salutary effects, you will soon perceive the consequences, both in yourself, and those whom you treat. Some will be much sooner affected than others, and much more sensibly. The patient will frequently feel a kind of warm and glowing sensation, under the treatment, though sometimes the contrary sensation will be perceived; and the operator will often find his hands and fingers seized with a sensation of heat, pain, numbness, or pricking, as when any part is asleep, and frequently by the power of sympathy, he will feel pain in the same part of his body as the patient has it.

It is necessary now to mention some of those disorders to which the body is subject, and which this operation is most likely to remove.

Many diseases at first arise from *obstructions*, and the want of a proper circulation of the blood and juices. Perspiration suddenly checked produces colds, and these often lay the foundation of incurable disorders, as consumptions, &c.

This science is of prime use in removing all these *obstructions*, especially in their beginning. When either by the complaint of the patient, or your own sympathetic feelings, you perceive an obstruction, and find where it lies, apply all the force and power of your mind and will to the part affected, with the utmost energy that you are master of: Let all your
mental

mental powers be engaged therein, according to the foregoing rules. The disorders of the *head* deserve a particular place here; for all that are affected with any troublesome complaint in that part of the body, must be sensible that when *the head is sick, the heart is faint*, and the whole frame is out of order.

The *head-ach*, is frequently, however, caused by a foul stomach; in that case it will be proper to treat the stomach most, moving the hands up and down, by which the bile will be agitated, and the patient sensibly relieved. When this pain is caused by obstructions in the head, that part must be chiefly treated; and that treatment will most commonly give immediate ease, and help nature to overcome the complaint, as I have experienced.

Deafness, is a very troublesome complaint; and those who are afflicted with it, are generally very desirous of being relieved; let not such despair; for there have been several instances, where deafness has been cured, after some years continuance, by frequent treatments. Great care should be observed lest the party should take cold soon after the treatment, and thus the disorder be made worse instead of being radically cured. This was the case of a young lady not far from London, who had from her childhood been inclining to deafness, and of late years was very deaf indeed. She was cured so far as to hear the least noise, and was quite disturbed at the conversation, which before she could not hear. and this continued some weeks: but by
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taking cold, her deafness returned as bad or worse than before.

In order to treat for this complaint, let the patient be placed at a little distance, with the ear inclining a small degree towards you; think intently on the part affected, as though you would have your thoughts or ideas enter into and pass through the head; move your hands backwards and forwards, pointing towards the part affected. Continue the treatment for some time, and generally good effects will follow.

The *locked-jaw*, is a most dreadful and dangerous complaint, by which many have lost their lives; yet this has been lately removed from a young woman in London, by the treatment, when the physicians judged her utterly incurable.

The very first time she was treated, soon after the treatment began she was able to open her mouth so as to receive the handle of a tea spoon, and presently after the bowl, though before she was not able to open her teeth in the smallest degree. She was afterwards treated till she could take in the handle, and then the bowl of a large spoon, and open her mouth wide enough for any purposes; the whole within the small space of twenty minutes.

In order to treat a person in this terrible disorder, place the patient before you, and direct your attention to the mouth, as before directed for deafness

Inflammation of the eyes, has been frequently treated with success: during the operation, engage your whole

whole attention to the part affected, and seek with all your might to draw out the inflammation. Always keep in memory that the mind must be wholly employed, as this is much more necessary than the motion of the hands; but I think the treatment is most efficacious when both go together.

Pain in the limbs, or in any other part of the body, may be mitigated, relieved, and in many instances totally cured by this method of treatment. Old and stubborn pains, require frequent and long treating, and the practitioner should not be discouraged, but persevere, still hoping for success.

Fevers may be greatly relieved by this method: I would also advise to try it in *strains, bruises, burns, scalds, sores of all kinds*, and in almost all disorders of the human frame.

The science is at present but in its infancy, and therefore it is not yet reduced to a certainty whether or not it will prove generally efficacious in *fits*; some few have been cured and more relieved, but in most instances, as far as I have known, no universal service has been yet done, neither in epileptic nor convulsive fits, nor paralytic cases.

Removing obstructions of all kinds appears to me its principal use; and when it is considered that most disorders proceed therefrom, it will evidently appear, that the treatment ought not to be neglected in any common case. There is this farther to be said in favour of it, that it cannot do harm in any case; and, may be productive of very great good.

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I have laid down the matter in so plain and clear a stile, that any person may be capable of practising with success, by the blessing of God.

What has brought the science into great disrepute, has been the almost universal practice of making a lucrative trade of teaching and practising it, which it is the great intention of this pamphlet to put a stop to, by laying the whole science, so far as respects practice, open to all, and thereby putting it into their power to treat their friends and neighbours in the most effectual manner.

But I would recommend all invalids who apply for relief to attend to the following rules. First, to avoid all spirituous liquors. Second, rub themselves well with a very coarse towel, and likewise make use of that exercise so much recommended by the late celebrated Dr. Lobb, which is to lift up one hand and one leg alternately, pretty briskly for about half an hour together, as often as you can, which will greatly promote the perspiration, and universally affect the whole habit.

ON

A CRISIS.

IN the course of the treatment as directed, should the patients be thrown into a crisis, or state of insensibility, be not discouraged, however terrifying such a state may seem: it is only nature and the disorder in violent conflict, which will very often happen if the stomach is out of order. In this case be sure to continue the treatment till the paroxysm is quite ceased, and they are perfectly composed. You will then, in general, find them in a great measure freed from all those pains and complaints they came to you to be relieved from.

I have known some put into the most violent agitation, and who continued in the same, apparently in very great agonies for some time, but have come out quite easy and free from any disorder, without knowing that they had been in such a state at all.

There is an effect very often produced, less powerful than the crisis, which I have seen attended with very great and good consequences, called by some a commoto, from the Latin *commotus*, which
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causes the invalid to be much agitated, without affecting the mental faculties; but I have seen many relieved from their disorders without any of these effects. And I can say with the strictest regard to truth, That I never knew an invalid, let his or her pain have been ever so excruciating, that went from the treatment without great relief therefrom.

It may be necessary to say something of absent treatment. This may appear to some incredible; and indeed this part of the science is more difficult to explain, than that which has been already treated of.

But whoever considers the nature of the human mind, and the amazing strong powers of which it is possessed, such as intense thought, reflection, sensation, volition, &c. will hesitate before they will peremptorily deny the fact. I have already observed, that the mind is the great agent in producing those surprizing effects, which frequently attend the treatment. And the thoughts can fix as strongly upon an absent as a present object.

A gentleman of undoubted veracity lately assured me, that he went into the country, having at the same time some patients under his care, and he told them to sit at certain hours, and he treated them, though absent, and they experienced nearly the same effects as when he was present with them.

Distance is nothing to the mind, and since thoughts in many instances have great influence,
why

why may they not have power over the disorders of absent persons, as well as those that are present?

In order to treat absent persons, retire, and sit down by yourself for a little time; collect your thoughts, and be as much abstracted as possible. Reflect on the inconceivable powers with which God has endued you, and on the benefit you wish to do to your absent friend, or acquaintance. Let the idea of him be strongly fixed in your mind. After thinking of him intensely for some time, begin at his head, and in your mind proceed downward to his feet; till by sympathetic power, you perceive yourself in union with him, and find whether he has pain, and what and where it is, and treat him accordingly. But if you are informed of his complaint, and are desirous of relieving him, then sit down, and be recollected, and begin and treat him in the same manner as though you were personally with him. Do this with all possible energy, as before directed, and enquire what effects are produced thereby: for sometimes very wonderful alterations have been perceived by the absent party. Who is there that fully knows the wonderful powers of which he is possessed, and how much good he may do, if he employs it all to the best purposes?

Should what has been here offered seem but an idle tale, or a phantom of the brain to any, let such not be too hasty in denying what they have not proved; but let them fairly and impartially try the power of this wonderful science, for their own satisfaction, according to the rules here laid down,
and

and let them endeavour to enter into the spirit and practice of it, and see for themselves what effects will be produced thereby. And doubtless in a little time they will be convinced of the reality of what I have written, and perhaps will have reason to exclaim, *that the one half has not been told them!*

FINIS.

